

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

GURD N ROBINS, EDITOR.

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CONDITIONS.

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From the Christian Watchman.
AN ANSWER TO DR. WOODS'S LECTURES ON INFANT BAPTISM.

SENECA, No. 3.

LECTURES V. VI.

We come next to passages which speak of the baptism of households or families. "My reasoning from such passages," says Dr. Woods, (77) "is this: The word *oikia*, rendered house or household, has been commonly used to comprise children with their parents." "It will be observed (78) that whenever the Apostles speak of baptising households, they speak of it without restriction. They do not say that Lydia was baptized, and *those of her family that believed*." But what if they had said so? Why then, if Dr. Woods had any meaning, and who can doubt that he had? if they had said so, it would have proved, or, at least it would have afforded a strong implication, that infants were excluded. Let us now turn to Acts ii. 41. Who were baptized at the day of Pentecost? They that *gladly received his (Peter's) word*. Acts viii. 12. When Philip went down to Samaria, whom did he baptize? Both men and women. When did he baptize them? When they *believed*. In these two last passages is contained the very circumstances which furnishes the proof that infants were excluded; for the absence of this circumstance, according to Dr. Woods, shows that Lydia's infants (if she had any) were baptised.

"As to instances mentioned in the New Testament of the baptism of families, who," inquires Dr. Woods (78) "has any right to say that those families contained none but adults—and none but believers?" And who, I retort, has any right to say that those families contained infants? If there were infants in the households, let the evidence be produced. The burden of proof lies on those who affirm the fact. "But who can think this in any degree probable?" says the Doctor. I answer, every one, who attends, without prejudice of the most obstinate kind, to the accounts given in the Scripture. This is the summary of the evidence that these households contained no infants, as given by Pengilly, in a little work, that is unanswerable, which cannot be too much praised, and which every Baptist ought to possess. "Lydia's household are brethren, and comforted. The Jailer's are all taught and believed. Crispus's all believed, and Stephanas's set themselves to do good to the saints." Can any one now persist in the belief that there were infants in these families?

Dr. Woods now gives the text, 1 Cor. vii. 14— "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." "A particular examination" (80) through nine pages. But all his learned disquisitions are thrown away, as appears incontestably from the following observations of Pengilly. "I request my reader to observe, it is not said that the children are holy, because the believing, but the unbelieving parent is sanctified, and as this sanctification can only be understood in a civil or legal sense, no more can that which flows from it, or is consequent upon it, and therefore, the passage interprets itself." Dr. Woods was aware of this objection, and thus he answers it. (89) "To this it may be replied, that it is nothing uncommon for the same word to have a variety of significations, not only in different sentences, but in the same sentence."

But here he contradicts a rule of interpretation of more importance than the one he availed himself of, (46) in explaining how the Apostle's would have understood their final commission. The rule is from Morus. *Non potest eodem tempore, vel eodem in loco ac modo loquendi, varia esse aut multiplex verbi aliquius significatio.* The sense of a word cannot be diverse or multifarious, at the same time, and in the

same passage or expression... Ernesti has the same rule, in his chapter on the meaning of words Rule 12. *Error of those who assign many meanings to a word, at the same time and in the same place.* And Professor Stuart confirms it in his notes. "All men in their daily conversation and writings, attach but one sense to a word, at the same time, and in the same place; unless they design to speak in enigmas. Of course it would be in opposition to the universal custom of language if more than one meaning should be attached to any word of Scripture in such a case. Yet many have done so." In his Commentaries on Hebrews, Vol. ii. p. 357, is the following passage. "That words can have a double sense, can never be conceded without destroying the very basis of all interpretation;" and at page 383 of the same volume,— "What book on earth has a double sense, unless it is a book of designed enigmas, and even this has but one real meaning." "The scheme of attaching a double sense to the Scriptures is inadmissible. It sets afloat all the fundamental principles of interpretation, by which we arrive at established conviction and certainty, and casts us upon the boundless ocean of imagination and conjecture, without rudder or compass." To what a shift is the Doctor reduced? He is obliged "to destroy the very basis of all interpretation," in order to defend his system.

In the recapitulation with which the Doctor begins his 6th Lecture, he informs us of the method he has pursued. In the first place, he inquired into the considerations which naturally led the Apostles to understand their commission, "next he attended to any thing recorded in the New Testament, which has an obvious correspondence with the supposition that Infant Baptism was practised by the Doctor reduced? He is obliged "to destroy the very basis of all interpretation," in order to defend his system.

Now let us stop a moment to ponder on the "order," which appeared to the Doctor, "best suited to present the whole subject in a clear light, and to make a just impression on the minds of Christians." I think it indeed does present the subject in a clear light, and I hope it will make a just impression on the minds of Christians. In the first place, that Infant Baptism was practised by the Apostles is not recorded in the New Testament, as the Doctor repeatedly confesses. It must be grounded, therefore, as the Doctor says, on the obvious correspondence of the sacred records with the supposition of it. So much then for evidence from Scripture for Infant Baptism. Now for the PROOF. But for this we must go to the early Christian Churches; and accordingly the Dr. exhibits it (106) by searching the records of unwritten tradition in Ecclesiastical History. Thus giving up the sufficiency of Scripture, and building on that rotten foundation, the tradition of the Elders.

Before proceeding to the argument from Ecclesiastical History, he advertises to three additional considerations. First. "The manner in which the Apostles required children to be educated." To this I reply by quoting again Mr. Stuart, that able and most candid of all critics. "It is uncritical to establish (or rather to attempt establishing) a position that concerns a simple matter of fact, by any reasoning a priori." The next consideration (98) is the silence of the New Testament respecting the subject of Infant Baptism." "I think it must appear on the whole to be an argument in favour of our doctrine." A Pædobaptist shall answer him. On the subject of the silence of Scripture as an argument, Mr. Vincent Alsop says, "Amongst all the crafty devices of the devil, to induce our grandmother Eve to eat of the tree of knowledge; and of all the weak excuses of Eve for eating of that tree, I wonder this was not thought on; that it was not contrary to any express law of God. For (Gen. i. 16.) God commanded the MAN, saying, of every tree of the garden THOU mayest freely eat, but of the tree of knowledge of good and evil, THOU shalt not eat. But it seems the Devil had not learnt the sophistry to evade the precept, because the express law was given to the man and not to the woman. But thus (by pleading the silence of Scripture) we may travel all over the world, from Rome to the Porte, from thence among the Tartars and Chinese, and conform to all; for perhaps we shall not meet with one constitution that contradicts an Express law of Scripture."

The silence of Scripture is a very convenient argument as managed by Dr. Woods. Here it is in favour of his doctrine. At pages 38 and 39, Nothing can be concluded from it. See also pages 17,

18, 25, 40, where the same inference is made. And at page 150, It proves that immersion cannot be determined to be the only mode of baptism. Into what inconsistencies does an erroneous system drive the best and worthiest of men! Who can believe in a doctrine, which thus constantly betrays its advocates.

"We come now to the third consideration; viz.—*The feelings of pious parents.*" This is another *a priori* argument. And, therefore, nothing need be said about it.

SENEX. *us as were baptized into Jesus Christ, were baptized into his death?*"

"It seems impossible, dear brethren, to enter into the spirit of the subject on which I have been addressing you, without feeling that

The connexion of the death and resurrection of Christ with our state and prospects, as represented in our baptism, ought to be constantly borne in mind.

You all recollect the manner in which Paul introduces the subject. He introduces it as presenting a most impressive practical lesson, a most powerful dissuasive from sin. What shall we say then?

he exclaims. Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, or as his disciples, were baptized into his death. or did by our baptism, acknowledge his death as declared in the gospel, and, of course, all our obligations as well as hopes, connected with his laying down his life for us. And what is the grand obligation arising from his death as declared in the gospel? It is that we being dead to sin, should live unto righteousness. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Behold the wisdom and the kindness of our Lord in appointing for us who have trusted in him, a ceremony so significant as baptism, and so adapted to make on our minds an evangelic impression that shall never be forgotten. *He hath done all things well.* When I look into the Holy Scriptures, our great and only directory on this subject, all is lucid and impressive. But, alas! when I cast a look over Christendom; when I contemplate the history and the present state of this ordinance; when I think how sadly it has been perverted, and changed, and nullified, my heart sickens within me.—O thou who didst suffer for frail and erring mortals, and who didst say, *If ye love me, keep my commandments*, let heavenly love and light increase; let all who profess and call themselves Christians, understand and do thy will."

"Ye that have been baptized into my death must rise from the dead, in a better than the literal sense of the words. Wherever ye are, ye must stand forth, witnesses alive indeed from the dead, walking in newness of life, and presenting, every day and every hour, a lovely, practical demonstration of the import and utility of baptism.—of the baptism which I have commanded. Ye must every one of you, become a book, and better than a book, of unanswerable arguments and eloquent expositations, a living epistle from my own hand, known and read of all men. So will ye honor me and my command. So will baptism be restored to the place and the purposes for which I ordained it as the initiatory rite, marking the boundary between the world dead in sin, and the church alive to God, ascribing the spiritual life of the believer to my death, and whenever it is administered, proclaiming to all, by an emblem more expressive than words, that *I am the way, and the truth, and the life.*"

* These things saith the first and the last, who was dead, and is alive.—*If ye love me keep my commandments.*

O my brethren! it is indeed time to awake. Amidst all the prosperity of our churches, and all the spread of Christian truth, we have, certainly, much cause for gratitude and encouragement. But let us not be deceived into the opinion that a tenth or a hundredth, or a thousandth part of what is attainable, has already been attained. Onward, our Saviour bids us onward, at every remembrance of our baptism. The holy Scriptures by which only we should be content to estimate our attainments, bid us onward. Our consciences this day condemn us, even the best of us, the most active and exemplary. Truly, we have but just begun to see and to feel what devolves upon us. The zeal and enterprise of others tell us it is no time for us to recline at our ease. The signal events of the times in which we live, bid us, Up and be doing. From the forests of the West to these shores of the Atlantic, and from Halifax to New Orleans, the startling cry is heard, Awake, thou that sleepest. It is echoed from the mountains and valleys of South America.

—Awake, thou that sleepest. Africa utters her groans, and beseeches us. Burmah—all Asia implores us by the whitening bones of the deluded pilgrims; by the unuttered anguish of the widows perishing on the funeral piles of their deceased husbands; in a word, by all the temporal woes of idolatry and superstition; and by the millions plunging, year after year,

into the abyss of a dark eternity. Europe, with all her refinement and elevation, uses us by all that is impressive in human condition and human prospects. The souls of thousands around us, of friends and kindred, of members of our families, in danger of perishing, call us to holy circumspection and a life of prayer. The voice of our departing fathers and brethren, charges us to live to God; to remember that our time is short; and to think constantly of the example and sufferings of him who for us "humbled himself and became obedient unto death, even the death of the cross."

If now, my brethren, we do sincerely desire to please our Lord and to benefit the souls of men, let the connexion of the death and resurrection of Christ with our state and prospects, as represented in our baptism, be engraven on our hearts. Let it produce on our whole characters an abiding, sanctifying, powerful influence.

Let us especially who are called to administer this ordinance, ourselves feel most deeply its practical import, and impress it most deeply on the minds of others; and let us ever so live that none may imagine the baptism which we administer, to be an indifferent, unmeaning, useless ceremony.

Let us all who are here assembled, open our hearts—thou Spirit of truth and love! do thou thyself open our hearts—to receive the impressions which this subject is adapted to make. Then shall we know how good and how pleasant it is for brethren to dwell together in unity. While we proceed to the duties before us, it will be delightful to think of those dear, departed men, whose presence used to shed a lovely influence on meetings like this, as now looking down from their lofty seats in heaven, or as hovering, like angels, over our assembly, and listening to our discussions, and rejoicing at the progress of these churches in which they felt so deep an interest while on earth. Yes, brethren, it will be delightful to think of them; and, above all, to think of Him as being present, whose we are, and whom we serve, and into whose death we have been baptized."

Extra copies of this Sermon are for sale at this office.

ON RESTRICTED COMMUNION.

Some questions for the serious consideration of Pædobaptists.

1. May not a believer enjoy as delightful communion with his Lord on baptism, as in the Lord's supper?

2. Do not Pædobaptists refuse the baptismal communion to many believers, merely, because without any fault of their own, they were sprinkled in their infancy?

3. Do not Baptists offer this communion to the very believers to whom Pædobaptists have refused it?

4. When Baptists refuse the communion of the supper to a believer, do they not point out to him a remedy, namely, a scriptural method of approaching the table of the Lord?

5. When Pædobaptists refuse the baptismal communion to a believer, do they not represent the case as wholly remediless?

6. If Baptists offer the whole ceremonial communion of the Lord's house to every believer, requiring only that he receive the two kinds in the order which the Master of the house has enjoined; and if Pædobaptists utterly refuse this communion even to the chief part of their own members, unless they consent to receive it in but one kind; which of these classes of Christians restrict most of the Lord's house; and which of them most offend the Master, by denying to those of the household the privileges he has designed for them?

From the Youth's Companion.

THE WORD OF GOD.

"Harriet," said Mr. Richards, "will you step up stairs, and tell your mamma that breakfast is ready?" Harriet was about two years and a half old. She was generally a pleasant and dutiful child, but sometimes wanted her own way. She did not at this time obey her father, for the weather was cold, and it was rather unpleasant going into the entry and chamber where there was no fire. So she stood still and hung down her head. Her father repeated the command, but still she did not go.—Her lips began to pout and she looked quite sullen. "My daughter," said Mr. Richards, "Do you not love your papa?" "Yes sir," said Harriet in a very low and trembling voice. "Then," said her father, "should you not love to obey him?" Harriet did not answer, but her lip quivered, and she seemed to be almost sorry that she could not obey so kind

a father; yet her stubborn heart said, I can't do it now. Mr. R. looked firmly and kindly at her for some time without speaking. At last he said, "Harriet, look at your pappa." The little girl was very unwilling to lift up her eyes from the floor, but she did not dare to refuse. So she looked at her father's eye. "Now, my daughter," says Mr. R. "tell me what God says to children." She instantly replied, repeating that verse in one of the Epistles of Paul, "Children, obey your parents in the Lord, for that is right." Before she had said half the words she was looking towards the door; and as soon as she had finished she ran off to obey her father, and called her mother to breakfast.

The Rev. Mr. Champney, one of Mr. Richards' brethren in the ministry, was present during this scene, and attended to all that passed with deep interest. When he saw the obstinacy of Harriet overcome in this manner, he expressed his surprise, and inquired how Mr. R. accounted for it. "It was," said Mr. R. "the word of God that subdued her stubborn will and it is often so. I have accustomed her to consider that my word must be obeyed, and it is very seldom that she refuses. But when she does, I do not often resort to scolding, or whipping. I never coax or hire her to obey; I very rarely repeat my commands and threaten; I sometimes reason the matter with her tenderly, but I have always one resource that has not failed in single instance for many months past. I ask her, or tell her what God says, and she has never failed to yield to his authority at once. She knows that his word is law to her parents, and to all men, as well as herself. She hears it spoken with reverence and unwavering confidence. She knows and feels that it is reasonable and right, as far as she understands a few of its simple truths and precepts. And, as yet, it does not seem to be a matter of inquiry with her, whether she may "contemn the Almighty and prosper."

"You have there gained a very great point," said Mr. Champney, "and this little incident has opened to my mind almost a new view of parental government, and indeed of education in general. O how little do we make of the word of God, though it is a well of wisdom and a fountain of life. How little do we teach it to our children; and in the management of them, how often do we forget what we ourselves know of the principles of the bible. We tell children, if they are good they will go to heaven and be happy, but if they are wicked God will punish them in hell when they die. But we do not tell them who God is, and what he says. We do not teach them to do all things, as to the Lord, and not to men. We do not show them how his word should regulate all their words and thoughts, and his authority control all their actions. And yet how simple is the process when we try, and how easy might instruction and government become on the principles of the gospel."

"True," said Mr. Richards, "and how much labor and vexation we make ourselves by beginning at the wrong end. We endeavour to establish our authority, and govern them after our own pleasure; and we do it too often in a manner that shows how little we ourselves are governed by the laws of God. Whereas our own right to command is grounded on the bible; while we should also be subject to the Father of our spirits as perfectly as our children should be.—To begin right, we should place both ourselves and our children under the government of God, sit together with them at the feet of Jesus, and refer every thing to the decision of his word.—When I punish my children, I tell them that God bids me do it to prevent their being wicked, and I must not disobey so kind and good a Father. They uniformly feel that I am doing right and am not the less kind to them than when I caress them. Before I leave them, after using the rod, they always tell me they love their papa, and they are sorry they have offended God and him too. But the use of the rod in my house has become an uncommon thing."

"You are a happy father," said Mr. Champney, "and I doubt not you will reap the benefit of this mode of proceeding, as your children advance in years. Impressions like those your child has received this morning, can never be obliterated. She will remember what God says on that point at least, while she lives; and the practice of inquiring and thinking of what he says, must have a most important influence in forming her whole character, both for this world and another. I too have learned a lesson. I shall go home and teach and govern my children by the bible. I shall preach to my church and congregation about it. I shall invite the teachers in my Sabbath Schools to apply the simple truths of the bible to their little pupils, and teach them to know and feel what God says. And when people do know and feel what God says, they will live as brethren; children will honor their parents; parents will train up their children for Christ; God will turn the hearts of children to their fathers, and so his people will rejoice in him."

THE HONEST MORAVIAN.

In the last war in Germany, a captain of cavalry was out on a foraging party. On perceiving a cottage in the midst of a sol-

itary valley, he went up and knocked at the door. Out came one of the Moravians, or United Brethren, with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troops a foraging." "Presently," replied the Moravian. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the Captain. "Have patience for a few minutes," replied his guide; "you shall be satisfied." They went on, at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, sir," replied the good old man, "but it was not mine."

INFALLIBILITY.

Extract from Dr. Chalmers' sermon, "on the doctrine of christian charity applied to the case of Religious difference."

"It is said of the Papists, that they ascribe an infallibility to the Pope, so that if he were to say one thing, and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? You all have, or ought to have, Bibles; and how often is it repeated there, 'Hearken diligently unto me.' Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favorite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine is just calling another man master; it is putting the authority of a man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility; it is not just kissing the toe of reverence, but it is the profound degradation of the mind and of all its faculties; and without the name of Popery,—that your bosoms, your souls may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. And all this, in the noon day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families,—where it may be met with on almost every shelf, and is ever soliciting to look to the wisdom that is inscribed upon its pages.

MILLENNIAL EPOCHS.

In whatever light it may be considered it is an undoubted fact, that every thousandth year of the duration of the world, is connected with some extraordinary alteration as to the state of the church, which I shall here briefly note;—

About, 1000. Birth of Noah, and his preaching of righteousness.
2000. Birth of Abraham, from whose days to the days of Solomon, no temple was built for divine worship.
3000. Solomon builds his temple.
4000. The coming of our Saviour Jesus Christ.
5000. Dissensions from the Church of Rome, and the revival of true religion; for about this time history informs us, the church of Rome did begin to persecute, and to use cruelty in general, against all who dared to withstand her, doctrine, till the time of Berengarius, whom Pope Nicholas compelled to recant, by force, in the year 1509.

Another millennium is now drawing fast towards its close; what events it may bring in its train, we know not.

PROGRESS OF PUBLIC PRAYER.
Extract of the Rev. Dr. Cox's speech before the Baptist Missionary Society at the annual meeting in London, June 19, 1828.

Of late years we have heard much about the march of intellect; but I feel a much higher gratification in tracing the march of holy love, in the progress of missions. I cannot help, indeed, being delighted with the march of intellect, with the progress of knowledge and general improvement, but this is nothing to the advancement of benevolent and pious exertions, the progress of holy love. We had been frequently reminded too, of the progress and power of public opinion, and it has accomplished much; but I am far more delighted to hear of the progress and power of public prayer: and I trust a spirit of fervent prayer has gone forth among our churches. Did we not feel its influence and realize its results? Within a few years what had it not accomplished? Was it not prayer that led to the formation of all our missionary societies? What has assembled us to day, what has united and stimulated us but prayer? The spirit of supplication has been poured out on the Christian church

in Britain, and this has caused our various combinations for usefulness.

"Pass not by the house of sickness," said a minister, the other day, as he gave the solemn pastoral charge to a ministering brother, "Pass not by the house of sickness, saying 'I will call on my return,' lest it be too late, and he whom thou wouldst benefit be forever beyond thy reach."

This is well. A minister ought to be afraid to lose a single opportunity for doing good. But how much more does it behove me to be afraid lest I let slip the present golden moment for my own salvation, and so perish forever.—N. H. Observer.

HOME MISSIONS.—*A loud call* We learn by intelligence received from New York, that twenty one Catholic Priests have recently landed there, whose destination is the valley of the Mississippi; and that the Pope has appropriated, within the year past, for this express object, more than \$100,000!!

What Christian can hear of such facts as these, without feeling his soul stirred up within him. Is it not time to shake off sloth, and begin to make sacrifices for the cause of home missions? Or shall a single onset from the "Man of sin" put all our pretended liberty to blush?—Western Recorder.

Provost Street Church.—The majority of the Baptist Church formerly worshipping in Provost street, under the pastoral care of the Rev. Isaac Chase, embracing the sentiments of the celebrated and pious Robert Hall, of England, in relation to the terms of christian communion—otherwise holding the doctrine of the Gospel, in perfect accordance with the Associate Baptists in this country and Great Britain, do hereby give notice, that they will in future, assemble for Divine Worship, morning, afternoon, and evening, at the usual hours for Divine service, during Lord's day, in the Columbian Academy, situated west of St. John's Park, between Hudson and Greenwich streets, and that a plain, faithful, and experimental ministry may be expected. The friends of this infant church, whose souls expand with the flame of holy philanthropy, are respectfully apprised of this arrangement. The opening sermon will be preached on the evening of next Lord's day, service at 7 o'clock, at which time the sentiments of the church will be announced.—N. Y. Observer.—Why this notice?

From the Christian Watchman.
RIGHTS OF THE CHEROKEE INDIANS.

There is an evident moral obligation resting on the people of these United States in relation to the original inhabitants of this continent; and no interested policy or sophistical reasoning can release from a conviction of its demands. In order to have a proper sense of our duty in this matter, it is only necessary to place ourselves, in imagination, in the circumstances of the Indians, and to put them in ours. We shall then see what will be just.

But how often is it the case, that the agents of a powerful nation, losing individual responsibility in their numbers, will make demands on a weaker, merely because the former has power to enforce its requisitions, without regard to right or justice; demands too, of a nature so dishonorable, that an honest individual would blush, to make them on a fellow-citizen of equal standing.

We here refer to a project which seems to be in serious contemplation, for removing the Cherokees, and other Indians in the incorporated States, from their own lands to the wilderness beyond the Mississippi. The New-York Observer of last week has many valuable remarks on the subject, of which we avail ourselves in this article.

It seems that to accomplish this purpose, the Secretary of War, in his last Report, presents remarks tending to make unfavorable impressions in relation to Missionaries, and Teachers in the Schools for the benefit of the Indians. He considers them as opposing the proposed removal from interested motives. There is an annual appropriation of \$10,000, by Government, for educating Indian children, and teaching them the mechanic arts, and this, he says, has drawn to almost every Indian reservation, persons who have acquired, principally by this fund, "very comfortable establishments." He charges them, from the fear of losing these, with opposing the removal.

We regret that a suggestion, so calculated to prejudice Missions, and in our view so unfair in the Secretary, should have escaped him. We believe he would not consider the establishments which he calls "comfortable," deserving the name for himself, or for his friends. And could he know the privations and the self-denials of the Missionaries amongst the Indians, we believe he would feel ashamed of his ill-founded suspicions.

The Cherokees in Georgia have made surprising improvements. In 18 years, ending 1825, their population increased (including those who emigrated to the Arkansas) more than 7000. In the same year they had 79,842 domestic animals, 762 looms, 2486 spinning-wheels, 172

wagons, 2943 ploughs, 10 saw-mills, 31 grist-mills, 62 blacksmith's shops, 8 cotton-gins, 18 schools, 9 turnpikes, 18 ferries, and 20 public roads. A well-organized system of government is established

—a Legislature—a Judiciary—a public treasury—a national academy—a printing press, and a newspaper. Their public measures are prudent and wise. Their two principal chiefs, John Ross and George Lowry, are men well qualified to lead in public business. Of the National Committee, comprising 16 persons, and of the National Council, of 24 members, and of others in responsible offices, there is evidence to believe that eight are pious. One of the Judges in the Supreme Court is an Elder in the Mission Church at Brainerd, and a teacher.

Now whatever we may call this people, whether "savages or heathen," we cannot resist the impression, that having made such advances in civilization and Christianity, they cannot but be attached to their native soil and the sepulchres of their fathers—to the land which is their own, and guaranteed to them by a Treaty, made at Holsten in 1791, in which "the United States, solemnly guarantee to the Cherokee Nation, all their lands not yet ceded." Forcibly to drive them into a wilderness, in the face too of such an engagement, will be an act of injustice displeasing to heaven, and of which we hope our States will never be guilty.

Amongst the Cherokees who have excited public admiration and respect, may be numbered Catherine Brown, "who has left a memorial which will endure longer than the warrior's honours,—John Arch, who laboured, while life continued, in teaching his brethren the way to heaven,—David Brainerd, who is translating the Scriptures into Cherokee,—and Elias Boudinot, the able editor of the Cherokee Phenix."

The claim of Georgia upon the United States has nothing, of right, to do with the forcible removal of the Cherokees. If the claim is fair and just, let Georgia be paid every cent which may be due her, from the Treasury of the United States. Every upright and good man will cheerfully assent to the principle, and if necessary, be willing to tax his full proportion for its reimbursement to the Treasury.

The Cherokees have ceded to the United States, within the limits of Georgia, 15,444,000 acres, retaining to themselves 6,156,000 acres. If they are not permitted hold this, under the solemn pledges which we have given them, what security can they have, should they move beyond the Mississippi, that they may not again be dispossessed when "the tide of emigration shall overtake them there?"—Let our rulers pay a conscientious respect to justice in this affair, and let no considerations of policy, too often another name for unworthy actions, tarnish the fair reputation of our United States.

Immolation of Females.—The Rev. Eustace Carey, who had recently returned to England from the East Indies, lately stated his conviction at a public meeting that all the real obstacles to the abolition of the practice of burning widows existed at home. He did not mean to say those obstacles were to be found in the wishes of any parties, but in their misconception of the true state of the case. He had conversed with a Brahmin and pundit on the subject, who, in reply to his observations, said, if the practice is so heinous, why not suppress it? They feared (Mr. C. observed) to hurt their religious scruples.—What? replied the Brahman, we pay compulsory taxes on the Brahminical (church) lands, and will it go nearer to our consciences to save our daughters from the flames?—Recorder.

Baptist Meeting-houses Opened.

On Thursday, Nov. 20, a new Baptist Meeting-house was opened with appropriate religious services, in Brookline, a pleasant village a few miles west from Boston. The building is a neat edifice, with a cupola and bell, and has been erected in the course of a few months. The prospects of the Church recently organized in this town, are of a pleasing character. The following was the order of services. 1. Anthem; 2. Prayer, by Rev. E. Williams; 3. Reading of the Scriptures, by Rev. J. D. Knowles; 4. Hymn, "How pleasant, how divinely fair," &c. 5. Sermon, by Rev. William Leverett, from Matt. v. 14; 6. Prayer, by Rev. D. Sharp; 7. Hymn, "Great King of Glory come," &c. 8. Prayer, by Rev. C. P. Grosvenor; 9. Anthem.

A new Baptist Meeting-house was opened in Princeton, Mass. Oct. 30, Sermon, by Rev. Elisha Andrews. The house is of brick, 38 by 42 feet.

REVIVALS.

We learn that a precious revival of religion experienced at this time in Mill Town, North Stonington, principally among the youth—about fifteen have obtained hope in Christ, and are singing Hosannas to the Son of David; while others are enquiring after Christ. Also at Voluntown, under the labours of Br. Kneeland, the Lord is giving success to the word of his grace, and souls are quickened.

Rev. P. L. Platt has accepted a call from the Baptist Church, in Mount Pleasant, N. Y.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, Dec. 27, 1828.

Thoughts on the 4th chapter of Acts.

The events recorded in this chapter present a striking illustration of the blinding and hardening influence of sin and unbelief on the human heart; and also, a far more pleasing picture of the boldness and liberty which those enjoy, whom the Son hath made free; so that they are free indeed. Without dwelling upon the character of those wicked men, who were the unwilling and unbelieving witnesses of the miracles performed by Christ and his disciples, I would rather indulge in some reflections upon the noble conduct of Peter and John.

And perhaps the transforming power of the Holy Spirit was never more wonderfully displayed than in the change it wrought in the temper and dispositions of those Apostles. During the tragic scenes of the Saviour's last sufferings, they who had enjoyed the benefit of his instructions, who had witnessed his mighty miracles, and who had been forewarned by him that his death was necessary to secure man's salvation; when that great event was in a course of accomplishment, those very disciples filled with fear and amazement; losing all hope, and forgetting all their faith, ignominiously fled from the post of danger, and forsook their once beloved leader. Distrust and despair took the place of faith and hope, in their weak and timid hearts. Who could have imagined, that this band of cowardly fugitives were to compose that intrepid phalanx of devoted men, who should, at the risk and expense of their lives, preach with great boldness, the Gospel of the crucified Jesus to every nation of the earth? But what a change hath God wrought! To cruel and unbelieving Jerusalem, the very tomb of the prophets—to proud and philosophical Athens—to stately Corinth—to idolatrous Ephesus—and to imperial Rome herself, they declared the humbling and unpopular truths of the new religion!

Nothing can be more bold and manly than the language of Peter and John when called upon to answer before the rulers of the Jews, for preaching in the name of Jesus. They stood before the murderers of our Lord, undismayed and unshaken. When it was demanded of them, "By what power, or by what name have ye done this?" Peter, filled with the Holy Ghost, replied,—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead even by him doth this man stand here before you whole." And when the astonished and enraged rulers commanded them not to speak at all, nor teach in the name of Jesus, Peter and John, undaunted by their threats, answered and said unto them, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

We are not to suppose that these faithful Apostles were insensible of the danger they incurred by their bold declaration of the truth. Neither did their courage at all resemble the dogged stubbornness of the Stoic, who feels, or affects to feel a cold indifference to events, because he cannot avert the decrees of fate; but theirs' was the sublimity of a moral courage, which, looking forward to the noble object to be accomplished, considers life most valuable because it gives the power of doing good; and yet is willing to surrender that life, whenever it should be called for, as a seal and a testimony of the truth of that Gospel which they proclaimed to the world. What an illustrious example is here for our imitation, when we are tempted by the fear of man to disobey the will of God! O had Christians at this day, the faithful, uncompromising spirit of Peter and John, what glorious success would crown their labours! How would the world be compelled to acknowledge that they had been with Jesus! And how much more truly respectable would they appear even in the eyes of the ungodly, than does that professor, who manifests a temporizing, accommodating, man-fearing spirit!—But tho' in our degenerate days, the full lustre of Apostolic faith is seldom seen, yet it should be a source of joy and consolation to us, that in no age of the world, from the earliest period of Christianity down to these latter days, hath God failed to raise up men, as witnesses for the truth, who were filled with the same fearless determination to fight the good fight of faith. How many holy martyrs to the truth, whose names are unrecorded and unknown to us, will shine as stars in the great revelations of the last day. And there too will be those whose names are well known, and well beloved by us all. There will be Brainerd, and Eliot, and Wheelock—Carey, Marshman, and Ward. —There will be Fuller, and Pearce, and Lawson—Henry Martyn, from the plains of Persia, and Levi Parsons, from the valleys of Judea. And there will stand our own beloved Judson, with that faithful companion, who for years had his solitary and only human helper in his arduous labours, sustaining his hands and cheering his heart in its desolations, and

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Finally laying down her life for God and for him. O what a meeting will it be! And shall we be permitted to mingle in that glorious company, and to join with them in adoring the grace which redeemed them from death? Let us all examine our own hearts, and see whether we possess in any degree the same spirit that animated them, and then the important question will be answered.

REV. MR. WILBER.

This gentleman has closed his course of lectures on Astronomy in this city; and we learn that he will soon visit New-Haven, where he proposes to deliver the same course.

We deem it superfluous for us to attempt to add any thing by way of recommendation of Mr. Wilber's scientific and literary talents. He is too well known to the public in his works, both as a divine and a scholar, to need other testimonials.

If the citizens of New-Haven shall give Mr. Wilber a hearing, we doubt not they will feel grateful for the opportunity; and that parents will not only avail themselves of the privilege, but will take their children with them. The combination of science with highly evangelical sentiments, are among the excellencies of Mr. Wilber's plan.

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We are informed that the greatest preparations are making in the Crimea for a secret expedition. It is not unlikely that the Grand Seignior will very soon have serious business in the neighborhood of Constantinople. It is also stated that the blockade of the Dardanelles renders the Turks uneasy, who, whatever may be said on the subject, are by no means satisfied with the changes introduced into the empire.

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COLOMBIA.—Accounts from Colombia state that Gen. Santander has been condemned to death, on a charge of being engaged in the late conspiracy against Bolívar. It is very possible he may be pardoned, notwithstanding. Bolívar has ordered the study of Latin to be restored to its former footing, requiring it to be pursued every year in the course, and no one is to be admitted to the higher degrees who is not master of that language. He attributes, in part, the late conspiracy to the neglect of Latin!!

MEXICO.—The face of things in Mexico is rather more squalid than at the date of our last advices. Gen. Santa Anna, the insurgent, was in Oaxaca on the 18th November, surrounded by 3000 or 4000 men. The partisans of Pedraza (i. e. the government party,) had sent a force against him, under Gen. Anaya.

The services were interspersed with singing by the choir, with the Union Hymn at the close.—It is hoped that the faith of the children of God was strengthened, and a salutary impression received by all, from the solemnities of the occasion.

There are a number of members belonging to the church with which our venerable father Lillabridge has so long stood connected, residing in the north part of the town, who expect to unite with this Church soon.

This harmonious body of believers have much to encourage them amidst their trials. They propose to build a neat and commodious house of worship the ensuing season, and for this purpose they have already filled a subscription to an adequate amount; and an individual of their number has generously presented them with the most eligible site, perhaps, in the town, on which to place the house. This lot of ground is spacious, and remarkably convenient.

May the Lord graciously condescend to hear, and answer the fervent supplications which have been offered, and which we trust will continually arise for the prosperity of this vine of his planting.

By a letter just received from Bro. Levi Kneeland, dated Canterbury, Dec. 22, we learn that the time of refreshing from the presence of the Lord, still continues in that region of the State. He has baptized since the commencement of the work, sixty professing believers, and to use his own language, "This little church is still prospering. Our present number is ninety-nine: a number more will unite with the church soon."

In this paper will be found a prospectus for publishing the memoirs of Mrs. Ann H. Judson. Subscriptions for this work will be received at the Bookstore of H. & F. J. Huntington, in this city, and at this office.

ERRATA.

Owing to the haste with which the last No. of this paper was prepared for press, the following errors escaped correction. In the communication from Rev. H. Loomis, for *lten*, read *bias*.—In the Editorial article 24th line from bottom of 1st column, for *delightful*, read *delighted*;—last column, 10th line from bottom, add the word *that*, so as to read, O! who that has, &c.

General Intelligence.

From the New-York Observer.

Since our last, London papers have been received at Philadelphia to November 6, and Liverpool to the 8th.

The price of grain continued high, and a Liverpool paper of the latest date says, "We believe there is no doubt entertained that the ports will be open for the admission of foreign grain, at the low duty of one shilling per quarter."

Mention is made of 11 Neapolitan vessels captured by Tripolitan cruisers. It is also said that a Tripolitan armed schooner with 12 guns and 79 men, has been captured by a Neapolitan frigate, off Otranto, and that three other Tripolitan cruisers had entered that gulf, and steered towards Albania.

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A man, says the National Intelligencer, who calls himself Christ, and who says he has come to judge the world, appeared in Guernsey County, in the state of Ohio, a few weeks ago; and, strange as it may seem, has collected a band of deluded followers, who worship him as a god.

Congress.—It is evident from several circumstances, that there is no disposition to meddle with the Tariff during the present winter. Even its most bitter opposers prefer to leave it as it is until the next session.

We notice that a resolution has been offered for the suspension of the mails on the Sabbath, together with the opening of Post Offices for the delivery of letters, &c. This is a good omen.

The Anti-Auction petition from this city, which was presented by Mr. Johnson, excited much curiosity. After unrolling it till it reached about half the width of the house, the

immense roll which remained in his hand seemed to be scarcely diminished. The number of names was estimated at 8,000 or 10,000.

N. Y. Observer.

PUBLIC DEBT.—It appears from the Report of the Secretary of the Treasury, that there was paid in 1825, on account of the debt, the sum of \$12,099,044 78. This sum was not all derived, as will be seen hereafter, from surplus revenue. In 1826, there were paid \$11,039,444 60, all from surplus revenue; in 1827, \$10,001,565 98, from surplus revenue; and in 1828, there will have been paid by the close of the year, also from surplus revenue, \$12,163,566 90, making for the 4 years \$45,303,642 26. Of this sum, \$30,363,188 01 were applied to the principal, and \$14,930,454 25, to the interest of the debt; the whole of the former having gone towards the reduction of that part of it which bears an interest of 6 per cent.

The total sum that will have been paid on account of the debt, from the 1st of January, 1817, the year in which the Sinking Fund Act passed, to the 1st of January next, will be \$146,669,773 48. Of this sum \$88,834,108 66 were paid on account of principal, and \$57,835,604 82, on account of interest.

COMMERCE OF THE UNITED STATES.—The imports into the United States during the last four years, amount, in value, to \$350,202,469. Those for a portion of the present year are here given by probable estimate, rather than certain knowledge. The exports for the same four years, calculated in the same way, amount to \$337,202,426. Of the latter, \$23,690,035 were of domestic produce and manufacture, and \$104,133,391 were re-exportations of foreign commodities. The imports for the four years, calculated in the same way, amount to \$303,955,589; and the exports to \$287,820,350.

Of the latter, \$191,350,881 were of domestic produce and manufactures, and \$96,469,469 re-exportation of foreign articles. It is certain that the whole mercantile shipping of the Union, including that employed in the coasting trade, as well as all that is embarked in foreign commerce and the fisheries, exceeds at this time, 1,500,000 tons. That of no other nation is probably as large, England excepted. In 1821, the tonnage of the Union was but little more than 1,200,000 tons.

REVENUE.—The receipts into the treasury during the last four years, these all being chiefly dependent upon the importations, amount to \$97,957,559 86. Those for the present year are here given, in part, by estimate. The expenditures for the same time, calculated in the same way, may be stated at \$95,565,518 85 cents. Of this sum, besides what was applied to the public debt, about \$14,000,000 will have been expended on internal works, designed to improve the condition of the country, or, otherwise, on objects not belonging to the mere annual support of government, in its civil, military and naval establishments. The receipts for the four years that preceded, were \$84,528,010 71; and the expenditures \$83,979,874 78. The actual receipts from all sources, during the year 1827, amounted to \$22,966,363 96, with, by the balance in the Treasury on the first of January of that year, of \$6,358,686 18, gives an aggregate of \$29,325,050 14. Of the sum received as above, during 1827, the customs yielded upwards of 19,500,000, and the sales of the public lands nearly \$1,500,000. The expenditures of the United States for the same year amounted to \$22,656,764 04. The same document will supply a specification of the particulars, and show a balance in the Treasury on the first of January, 1828, of \$6,663,265 10. The actual receipts during the three first quarters of 1828, are supposed to have amounted to \$18,693,580 27; and those of the fourth quarter it is supposed will amount to \$5,461,283 40, making the total receipts for 1828, \$24,940,863 67; which, added to the balance in the Treasury on the first of January, as above stated, gives an aggregate of \$30,763,149 77. The expenditures of the three first quarters of the year, are supposed to have amounted to 13,244,907 91, and those for the fourth quarter it is supposed will amount to \$6,392,603 72; making, the whole year, \$25,637,511 63. This expenditure includes, as the items in the documents will show, upwards of \$12,000,000 on account of the debt, and will leave in the Treasury, on the first of January, 1829, an estimated balance of \$5,125,638 14. The estimated net revenue for 1829 from commerce, is \$21,500,000; that from the sales of the public lands may be put down at \$1,000,000; that from bank dividends at \$490,000; and that from incidental sources at about \$150,000; making a total of \$23,140,000. The expenditures are estimated thus: For the whole civil list, including miscellaneous objects, and the \$10,000,000 for the debt, \$12,160,000; for the military establishments, and objects in connexion with them, \$5,000,000; and for the naval, \$4,420,000; making in the whole, \$21,640,000, giving an excess of receipts for the year 1829 over its expenditure, of \$1,500,000.

N. Y. Observer.

NATIVE GINGER.—A specimen, says the Savannah Georgian, of the growth of native Ginger, has been left with us by Mr. Raftord, who has raised it successfully for four years past, on common land, and exposed to all the variations of our climate. That in our office was planted in February last, is now in full vigor and luxuriance, and in a few weeks will ripen. From several experiments made in its culture on a small scale, it might, it is thought, be made a profitable article, considering the demand for it.

Unusual Refraction or Mirage.—Coasts, ships, mountains, &c. seen in a distant horizon, appear much more elevated at some times, than at others. It has sometimes been called *Looming*, by the English; by the French *Mirage*.

The phenomena of the mirage are most frequently seen in the case of ships, when they are just beginning to appear visible above the horizon.

On the 11th of August, 1778, Dr. Vince observed at Ramsgate, the top-mast of a ship, just visible above the horizon. Immediately above the real ship was seen an inverted image of the ship, and above that, an erect image, both complete and well defined. As the ship approached, the upper image gradually faded away, and the lower image descended.

Capt. Scoresby, while navigating the Green-land sea, in June, 1820, saw 18 or 19 sail of ships at the distance of 10 or 15 miles. One appeared very much elongated in a vertical plane, another contracted in the same direction, one had one inverted image, and two others had above them two inverted images; along with these images there appeared images of ice.

In a later voyage in 1822, Capt. Scoresby recognized his father's ship from the inverted image of it, which appeared in the air. The image was so well defined, that every sail could be distinguished. It appeared afterwards that his father's ship at the time was dis-

tant 30 miles, being about 17 miles beyond the horizon.

BETWEEN RAMSGATE, (Eng.) AND DOVER.—Between Ramsgate, (Eng.) and Dover castle, there is a hill, so that to an observer at Ramsgate, the four towers of the castle are just visible over the hill. In 1806, Dr. Vince was at Ramsgate, and saw the whole of Dover castle, as if it had been brought over and placed on the Ramsgate side of the hill. The image of the castle was so strong and well defined, that the hill itself did not appear through the image.

The mirage is seen to great advantage in the sandy plains of Egypt, in the morning and evening. From little eminences objects are seen in their natural form and position; but when the surface of the sandy ground is heated by the sun, the land seems terminated at a particular distance by a general inundation.

The phenomena of the mirage are produced by variations in the refractive power of the atmosphere.

Runaway Slaves.—Some hundreds (perhaps thousands) of slaves have escaped from Virginia and Kentucky into Upper Canada, and there being no regulation by which they can be surrendered to their masters, those states ask for the interposition of the general government with Great Britain. The British government have informed the American minister that it is utterly impossible for them to agree to a stipulation for the surrender of fugitive slaves. They cannot, they say, depart from the principle, in their possessions where slavery is not admitted, that every man is free who reaches British ground. It was intimated to the American minister, that such was the state of public opinion in England, on the subject of slavery, that no administration could or would admit in a treaty such a stipulation as was asked.—*Hamp. Gaz.*

Rachel Cunningham.—Mr. Swearingen, sheriff of Alleghany county, Md., murdered his wife

CHRISTIAN SECRETARY.

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Bolivar has ordered the study of Latin to be restored to its former footing, requiring it to be pursued every year in the course, and no one is to be admitted to the higher degrees who is not master of that language. He attributes, in part, the late conspiracy to the neglect of Latin!

MEXICO.—The face of things in Mexico is rather more squalid than at the date of our last advices. Gen. Santa Anna, the insurgent, was in Oajaca on the 18th November, surrounded by 3000 or 4000 men. The partisans of Pedraza (i.e. the government party), had sent a force against him, under Gen. Anaya.

The services were interspersed with singing by the choir, with the Union Hymn at the close.—It is hoped that the faith of the children of God was strengthened, and a salutary impression received by all, from the solemnities of the occasion.

There are a number of members belonging to the church with which our venerable father Lillabridge has so long stood connected, residing in the north part of the town, who expect to unite with this Church soon.

This harmonious body of believers have much to encourage them amidst their trials. They propose to build a neat and commodious house of worship the ensuing season, and for this purpose they have already filled a subscription to an adequate amount; and an individual of their number has generously presented them with the most eligible site, perhaps, in the town, on which to place the house. This lot of ground is spacious, and remarkably convenient.

May the Lord graciously condescend to hear, and answer the fervent supplications which have been offered, and which we trust will continually arise for the prosperity of this vine of his planting.

By a letter just received from Bro. Levi Kneeland, dated Canterbury, Dec. 22, we learn that the time of refreshing from the presence of the Lord, still continues in that region of the State. He has baptized since the commencement of the work, sixty professing believers, and to use his own language, "This little church is still prospering. Our present number is ninety-nine: a number more will unite with the church soon."

In this paper will be found a prospectus for publishing the memoirs of Mrs. Ann H. Judson. Subscriptions for this work will be received at the Bookstore of H. & F. J. Huntington, in this city, and at this office.

ERRATA.

Owing to the haste with which the last No. of this paper was prepared for press, the following errors escaped correction. In the communication from Rev. H. Loomis, for *lisen*, read *bias*.—In the Editorial article 24th line from bottom of 1st column, for *delightful*, read *delighted*;—last column, 10th line from bottom, add the word *that*, so as to read, O! who that has, &c.

General Intelligence.

From the New-York Observer.

Since our last, London papers have been received at Philadelphia to November 6, and Liverpool to the 8th.

The price of grain continued high, and a Liverpool paper of the latest date says, "We believe there is no doubt entertained that the ports will be open for the admission of foreign grain, at the low duty of one shilling per quarter."

Mention is made of 11 Neapolitan vessels captured by Tripolitan cruisers. It is also said that a Tripolitan armed schooner with 12 guns and 79 men, has been captured by a Neapolitan frigate, off Otranto, and that three other Tripolitan cruisers had entered that gulf, and steered towards Albania.

Portugal is still in an unsettled state. Confiscations and arrests continue.

Russia and Turkey.—The capture of Varna by the Russians, on the 7th of October, is confirmed. Omar Vrione immediately retreated, and was pursued by Prince Eugene of Wirtemburg.

On the morning of the 12th, a Te Deum was chanted in the Russian camp, in celebration of the capture, the Emperor being present. On the 13th, the Emperor attended divine service in the Greek Metropolitan Church of Varna, and soon after, took his departure for St. Petersburg. The army, it is said, were about to go into winter quarters.

The victory obtained by General Geismar over the Turks in Little Wallachia, on the night of October 4th, is also confirmed.

The loss of the latter is said to be "several thousand killed, and 600 prisoners. Among the former is the Pacha of Albania. The whole of the enemy's camp fell into our hands, besides the 24 pairs of colts, seven cannon, a great number of horses and wagons, with ammunition and provisions of all kinds. We lost nearly 600 men killed and wounded."

This splendid victory ensures the tranquillity of Little Wallachia, and hinders the execution of the Seraskier's plan to lay waste that province, and cut off its communication with the Russian corps destined for its defence.

SEMINAR. Oct. 28.—Accounts of Seres, of the 10th of October, say that a division of Russian ships of war has appeared before Saloniachi to blockade that port.

We are informed that the greatest preparations are making in the Crimea for a secret expedition. It is not unlikely that the Grand Seignior will very soon have serious business in the neighborhood of Constantinople. It is also stated that the blockade of the Dardanelles renders the Turks uneasy, who, whatever may be said on the subject, are by no means satisfied with the changes introduced into the empire.

GREECE.—The Journal du Havre says, "Greece is delivered without our soldiers having fired a musket. All the fortresses are in our possession. Corun has been delivered to General Ibure Sebastiani. Modon, Navarin, and Patras, did not capitulate, but the garrison declared that they would make no resistance to our troops. The Musulmans are immediately to be transported, the Turks to Asia Minor, and the Egyptians to Alexandria."

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immense roll which remained in his hand seemed to be scarcely diminished. The number of names was estimated at 3,000 or 10,000.

N. Y. Observer.

PUBLIC DEBT.—It appears from the Report of the Secretary of the Treasury, that there was paid in 1825, on account of the debt, the sum of \$12,099,044 78. This sum was not all derived, as will be seen hereafter, from surplus revenue. In 1826, there were paid \$11,039,444 00, all from surplus revenue; in 1827, \$10,001,686 98, from surplus revenue; and in 1828, there will have been paid by the close of the year, also from surplus revenue, \$12,163,566 90, making for the 4 years \$45,303,642 26. Of this sum, \$30,383,168 01 were applied to the principal, and \$14,830,454 25, to the interest of the debt; the whole of the former having gone towards the reduction of that part of it which bears an interest of 6 per cent.

The total sum that will have been paid on account of the debt, from the 1st of January, 1817, the year in which the Sinking Fund Act passed, to the 1st of January next, will be \$146,697,773 48. Of this sum \$88,634,108 60 were paid on account of principal, and \$57,835,604 82, on account of interest.

COMMERCE OF THE UNITED STATES.—The imports into the United States during the last four years, amount, in value, to \$350,202,469.

Those for a portion of the present year, are here given by probable estimate, rather than certain knowledge. The exports for the same four years, calculated in the same way, amount to \$37,202,426. Of the latter, \$23,690,035 were of domestic produce and manufacture, and \$104,133,391 were re-exportations of foreign commodities. The imports for the four years preceding, or from 1821 to 1824, both inclusive, amount to \$303,955,589; and the exports to \$297,820,350. Of the latter, \$191,350,881 were of domestic produce and manufacture, and \$96,469,469 re-exportation of foreign articles. It is certain that the whole mercantile shipping of the Union, including that employed in the coasting trade, as well as all that is embarked in foreign commerce and the fisheries, exceeds at this time, 1,500,000 tons. That of no other nation is probably as large, England excepted. In 1818, the tonnage of the Union was but little more than 1,200,000 tons.

REVENUE.—The receipts into the treasury during the last four years, these all being chiefly dependant upon the importations, amount to \$97,957,559 86. Those for the present year are here given, in part, by estimate. The expenditures for the same time, calculated in the same way, may be stated at \$95,583,518 85 cents. Of this sum, besides what was applied to the public debt, about \$14,000,000 will have been expended on internal works, designed to improve the condition of the country, or otherwise, on objects not belonging to the mere annual support of government, in its civil, military and naval establishments. The receipts for the four years that preceded, were \$84,128,010 71; and the expenditures \$83,979,674 78. The actual receipts from all sources, during the year 1827, amounted to 22,906,363 96, which, with the balance in the Treasury on the first of January of that year, of \$6,358,686 18, gives an aggregate of \$29,325,050 14. Of the sum received as above, during 1827, the customs yielded upwards of 19,500,000, and the sales of the public lands nearly \$1,500,000. The expenditures of the United States for the same year amounted to \$22,656,764 04. The same document will supply a specification of the particulars, and show a balance in the Treasury on the first of January, 1828, of \$6,663,285 10. The actual receipts during the three first quarters of 1828, are supposed to have amounted to \$18,693,580 27; and those of the fourth quarter it is supposed will amount to \$5,461,283 40, making the total receipts for 1828, \$24,940,863 67; which, added to the balance in the Treasury on the first of January, as above stated, gives an aggregate of \$30,763,149 77. The expenditures of the three first quarters of the year, are supposed to have amounted to 13,244,907 91, and those for the fourth quarter it is supposed will amount to \$6,392,603 72; making, the whole year, \$25,637,511 63. This expenditure includes, as the items in the documents will show, upwards of \$12,000,000 on account of the debt, and will leave in the Treasury, on the first of January, 1829, an estimated balance of \$5,125,638 14. The estimated net revenue for 1829 from commerce, is \$21,500,000; that from the sales of the public lands may be put down at \$1,000,000; that from bank dividends at \$490,000; and that from incidental sources at about \$150,000; making a total of \$23,140,000. The expenditures are estimated thus: For the whole civil list, including miscellaneous objects, and the \$10,000,000 for the debt, \$12,160,000; for the military establishments, and objects in connection with them, \$5,000,000; and for the naval, \$4,420,000; making in the whole, \$21,640,000, giving an excess of receipts over expenditure of \$1,500,000.

N. Y. Observer.

NATIVE GINGER.—A specimen, says the Savannah Georgian, of the growth of native Ginger, has been left with us by Mr. Raiford, who has raised it successfully for four years past, on common land, and exposed to all the variations of our climate. That in our office was planted in February last, is now in full vigor and luxuriance, and in a few weeks will ripe. From several experiments made in its culture on a small scale, it might, it is thought, be made a profitable article, considering the demand for it.

Unusual Refraction or Mirage.—Coasts, ships, mountains, &c. seen in a distant horizon, appear much more elevated at some times, than at others. It has sometimes been called *Looming*, by the English; by the French *Mirage*.

The phenomena of the mirage are most frequently seen in the case of ships, when they are just beginning to appear visible above the horizon.

On the 11th of August, 1778, Dr. Vince observed at Ramsgate, the top-mast of a ship, just visible above the horizon. Immediately above the real ship was seen an inverted image of the ship, and above that, an erect image, both complete and well defined. As the ship approached, the upper image gradually faded away, and the lower image descended.

Capt. Scoresby, while navigating the Greenland sea, in June, 1820, saw 18 or 19 sail ships at the distance of 10 or 15 miles. One appeared very much elongated in a vertical plane, another contracted in the same direction, one had one inverted image, and two others had above them two inverted images; along with these images there appeared images of ice.

In a later voyage in 1822, Capt. Scoresby recognized his father's ship from the inverted image of it, which appeared in the air. The image was so well defined, that every sail could be distinguished. It appeared afterwards that his father's ship at the time was dis-

tant 30 miles, being about 17 miles beyond the horizon.

Between Ramsgate, (Eng.) and Dover castle, there is a hill, so that to an observer at Ramsgate, the four turrets of the castle are just visible over the hill. In 1806, Dr. Vince was at Ramsgate, and saw the whole of Dover castle, as if it had been brought over and placed on the Ramsgate side of the hill. The image of the castle was so strong and well defined, that the hill itself did not appear through the image.

The mirage is seen to great advantage in the sandy plains of Egypt, in the morning and evening. From little eminences objects are seen in their natural form and position; but when the surface of the sandy ground is heated by the sun, the land seems terminated at a particular distance by a general inundation.

The phenomena of the mirage are produced by variations in the refractive power of the atmosphere.

Runaway Slaves.—Some hundreds (perhaps thousands) of slaves have escaped from Virginia and Kentucky into Upper Canada, and there being no regulation by which they can be surrendered to their masters, those states asked for the interposition of the general government with Great Britain. The British government has informed the American minister that it is utterly impossible for them to agree to a stipulation for the surrender of fugitive slaves. They cannot, they say, depart from the principle, in their possessions, where slavery is not admitted, that every man is free who reaches British ground.

The foregoing is the substance of the opinions advanced by the French writer. We suppose that he means it to be inferred that in consequence of the evacuation of the Morea, France becomes once more a free agent, and enabled to say to the Northern Invader "We will not look on, while you proceed in your march of aggression and injustice."

Tunnel.—The stupendous work of art, the canal tunnel

CHRISTIAN SECRETARY.

POETRY.

FOR THE CHRISTIAN SECRETARY.

A Mother to her sleeping Infant.

How peaceful are thy slumbers babe!
No ruffling cares disturb thy breast,
Upon my bosom softly laid,
Thou dost enjoy sweet quiet rest.

The world to thee has yet been kind,
Nor fill'd thy little heart with cares;
Thy incorrupt, infantile mind,
Is yet a stranger to her snares.

But should'st thou live to riper age,
Thy little eyes must yield to tears;
Thou can't avoid, but may assuage
The bitterness of future years.

Choose "meek Religion" for your guide,
To light you on the darksome way;
There is no other lamp beside,
Can guide to realms of endless day.

This will secure your little heart
From many fatal snare of youth;
Will soothe the pain of trouble's smart,
And make you love the path of truth.

Sleep on my babe, why ope'st thy eyes?
And thus disturb thy mother's thoughts;
I fain would still soliloquize
Upon a mother's cares, and hopes.

But wilt thou sleep no more my boy?
How short thy gentle slumbers are;
Fit emblem of that transient joy,
Which mortals do experience here.

Ah! yes my babe, the hour will come
When we from friends must all be torn;
"Laid in the narrow, silent tomb,"
And sleep till resurrection morn.

Oh glorious morn! then to arise,
Awake to praise, and sleep no more;
To join the angels in the skies,
And in our Saviour's honours share.

This should enlighten our darkest hours,
And make us joyful when we weep;
To see the blood Saviour pours,
To save from death's eternal deep.

JUSTITIA.

Hartford, Nov. 27, 1828.

LEGH RICHMOND

To his Daughters.

The name of Legh Richmond is familiar to all the readers of Tracts. He wrote the "Dairyman's Daughter," the "Negro Servant," and "Little Jane," most delightful specimens of religious narrative. Like all other consistent Christians, he loved his family, and sought their happiness, especially in the things pertaining to another life. The following letter to a daughter was written while absent on a journey.—*N. Y. Obs.*

"MY DEAR CHILD—This may probably reach you on your birth-day. It is a day which should remind you of the importance of time, and the swift approach of eternity. It bids you remember your Creator in the days of your youth.—But have you ever done so aright? Have you seen yourself a sinner and gone to the blood of Christ for pardon? Forms and notions never yet saved a soul; and have you indeed, ever gone further than forms and notions? My child, be in earnest; it is no trifling whether you have real grace or not: it is every thing to ascertain this point, and to act upon it. Do you feel a burden of sin for daily offences? Do you repent? Do you pray from your heart? Suppose God were to see good to bring you to a bed of death, where are your evidences that you are *really* his child? Think in how many ways you have offended him in thought, word and deed! What but a Saviour's blood can wipe it away?

"It is full time, my dear F. that you show a decision of character, in that determined separation of life, which distinguishes a common (alas! too common) nominally Christian child, from a child that believes in Christ, loves God, and is taught by the Holy Spirit.

"Secret, free prayer, is a great testimony that a work of grace is begun. But do you thus pray? Have you found out the sins into which you are the most liable to fall, and most easily to commit? These are your bosom foes, and must be resisted in a different strength from any which you naturally possess. That strength is only to be obtained in Christ, and believing in him, and him alone. Grace, free grace, reigns in every step of the Christian progress. Do you ever feel these things as a matter of uneasiness, or desire, or hope, or fear? It will not satisfy me and I hope it will not satisfy you, that you have had so many advantages of a Christian education, unless you prove to yourself and me, that there is a work of the Spirit in your heart."

So on leaving home:

"MY DEAR M.—I leave you, in much love, a few fatherly hints.

1. Be constant in private prayer.

2. Be wise in the choice of books; shun every thing of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.

3 In company, show that the principles of your father's house and ministry are your rule of conduct and your real delight. Be consistent—cheerful, but not light; conversable, but not trifling.

4. Keep ever in view, that you are supporting my character and credit, as well as your own.

5. Show a marked preference to such conversation, remarks, discussions, and occupations, as may tend to essential good.

6. Always think before you speak; say and do neither hastily nor unadvisedly.

7. If any proposals are made to you, on which you hesitate how to act, first say to yourself—how would God have me to act? Secondly—what would my parents have me do, if they were here to advise me?

8. Never lose sight of this: that the more public my name, character, and ministry, is become, the more eyes and ears are turned to my children's conduct; they are expected, in knowledge and circumspection, in religion and morals, in opinions and habits, to show where they have been educated; and to adorn, not only their Christian profession, but their parents' principles.

9. In music, prefer serious to light compositions; and in vocal, keep close to sacred words.

10. Pray much for your affectionate father.

LEGH RICHMOND.

A Dialogue between the Pastor of a church and two of his Brethren.

Pastor. Good evening, Brethren, it gives me pleasure to see you. I hope you have come with good news from afar.

Caleb. We have nothing very reviving to your spirits, Sir, but we rejoice that we have nothing of a gloomy character to communicate. The particular object of our present visit is to have some conversation with you on a subject which though not strictly religious, is not, I believe, irreligious.

Pastor. Well, Brethren, I shall be happy to hear any thing from you.

Caleb. Have you not been tried with us, Sir?

Pastor. Tried with you, Brethren, what makes you ask me that question?

Caleb. But have you not been tried with us?

Pastor. I might as well ask you if you have not been tried with me.

Caleb. Well do tell us, Sir, if you have not been tried with us, and with all the church?

Pastor. Why, Brethren, there is something so strange in this inquiry, and something so mysterious that you should propose it when we have lived together so harmoniously, that I cannot answer it until I know what you mean.

Joshua. The cause of our proposing this question, Sir, is this. About four years ago, we called you to this place to preach for us, and as we desired you to devote the whole of your time to us, we agreed to support you. We subscribed, indeed for your support, but we have never paid all of our subscriptions, and we have never settled with you once. A circumstance a few days ago roused up my thoughts about our neglect. I called some of the leading members of the church together to take some measures to settle with you, Sir, and we have come to communicate to you our resolutions.

Pastor. It is true, Brethren, I agreed in compliance with your request, to become the pastor of the church, as you probably recollect under the following agreement. As the church desired me to devote all my time to the work of the ministry, the committee requested me to tell them what compensation I should expect for my services. It has so much the appearance to some of bargaining away the gospel, for a minister to set a value upon his time, that I declined telling the committee what I should expect for my services, and desired them to ascertain what the church and congregation would be willing to do for me. A subscription was opened, and in a few days I was informed that \$168 was subscribed. This, though a small compensation, I agreed to accept. My expenses for the first year but a little exceeded the sum subscribed. At the end of the year the collection fell short of the subscription \$37.26. To make up this deficiency I sold some of my little property. The next year there was a deficiency of \$24.06. I had purchased some groceries and other necessaries for my family, of one of the members of the church to the amount of 15\$. He sent me his bill and pressed me for the money. As I had depended upon the church to pay up the subscription they raised, I desired him to wait upon me.—He appeared put out and very uneasy, and I at length proposed to him to take all that was due upon the subscription paper, which was \$9.06 more than his amount. His reply was, "I would not give you one cent for the whole subscription." I asked him what I was to do? I told him I had no other dependence than the promise of the church, and he was one of the church! The sequel was, I had to sell my horse to pay him!

From that time my spirits became so depressed, and the neglect of the church still increasing, that I gave up all further thought about any means of support from any other source than my own industry.

J. But why did not you communicate your embarrassment to us?

P. Why Brother J. you knew that no settlement was made with me, for one of you was treasurer, and you were all concerned, for you all entered into the agreement; you certainly knew that some, who subscribed the first year, refused to subscribe again, because, as they said, they will not encourage a hiring!! and yet they complain as much as any one if I do not visit them and preach, whenever called upon. They too charge me as much as any one for every article I purchase of them,

C. Well, Sir, we are determined to settle with you and pay you up.

P. Very well, Brethren, that will be acceptable for I cannot move without some assistance.

C. Move, Sir? you are not going to leave us!

P. Yes. I must go!

J. But you surprise us, Sir, and what are we to do? our congregation will be broken up, and we shall all be cold and divided—you must not go.

P. But I have contracted for a small farm about 30 miles from this, and must move as soon as my year is out.

J. And where are you going to preach?

P. I do not know. I have no place in view.

J. But has not God called you to preach? and how can you leave the work of the ministry for farming?

P. Yes brethren, I trust God has called me to preach, but you have driven me to the farm! When I came here, you wished to depend upon me for preaching, visiting &c. and you told me to depend upon you for a support. I have fulfilled my part, though with many imperfections, I confess, but you have failed to comply with your part of the agreement, and the people I now owe, even the members of my congregation, will not take the subscription paper and collect for themselves!

J. But cannot you trust God for a support Sir?

P. Yes, Brethren, I can trust God to bless me in the use of means; but I have trusted you, and you have failed me.—Will those whom I owe trust God, and exonerate me?

C. But what will be said of you if you leave the ministry and go to farming?

P. And did you ever think, Brethren, what would be said of you if you *drive me to farming?* for you know there is nothing that would induce me to leave the blessed work of the ministry for one hour but necessity.

C. But if you go away now the people will not pay up the arrears.

P. And it is so, Brethren, that people will not fulfil their honest contract to their minister? suppose they had paid me in advance for one year, and I had selected to preach to them stately would they not have complained? Three times I have settled over churches. In all these three instances the churches have neglected to fulfill their agreements, with me, and, as I shall have to do in this case, I have had to leave them on account of their delinquency. Now if I stay, I have no security that I shall have a living.—And if I go the people will still continue to withhold what they have agreed, voluntarily agreed to do for me? If I stay, they press me with their debts. I have contracted for a living among them, while I was preaching for them, and they will not take their own subscriptions in payment? If I go away they charge me with preaching for money. Brethren what shall I do? [The minister weeps] my heart has been wrung a thousand times with this question, what shall I do?

C. But how could you preach, Sir, under all these embarrassments?

P. Ah! Brethren, no language can describe how I have felt! The Pastor weeps and leaves the room.

C. Brother J. this is the first time I

ever entered into the heart of a minister.

I have often thought that ministers had no trials. I thought it was an easy thing to ride about and preach.

J. I never thought, until I now know, that we were the cause of some, yea the largest part of his grief.

C. Well Brother J. as we are a part

of the church, and are of course responsi-

ble for the agreement formed with our

Pastor, just as much as if we had endor-

sed a note; let us resolve to pay up the

arrears ourselves. And if we can have

any assistance very well.

J. We will do it, if the Lord will.

C. When shall it be done?

J. In 8 days from this.

C. Agreed! [The minister enters]

J. Give us leave to inform you, Sir,

that Brother C. and myself have resolved

to pay you up all arrears within 8 days

from this time. Then if you can stay

with us, we will ourselves become respon-

sible for your support.

P. I thank you, Brethren, for this in-

dication of yours. I will think of the sub-

ject of continuing with you and when I

see you again, will let you know what I

will do.

J. Do so, Sir, and we will thank you.

C. Brother J. we must retire, it is late

P. I hope, Brethren, the Lord will bless

you for all your labour of love. Farewell.

A HINT TO DEACONS.

From the *Columbian Star.*

among that worthy people, I feel a deep interest in every thing that concerns their success and prosperity, and therefore take the liberty of submitting in this public way a few things for their consideration.

I state with grief and reluctance that the laborious class of men called Baptist preachers, in the discharge of their functions are subjected to a system of hardships, and privations, of which few persons but themselves and their immediate families are aware. What I say is the result of actual observation, which has impressed my mind so sensibly, as to prompt much inquiry into the probable cause of so much difficulty and embarrassment among our faithful labourers.

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J. But has not God called you to preach? and how can you leave the work of the ministry for farming?

P. Yes brethren, I trust God has called me to preach, but you have driven me to the farm! When I came here, you wished to depend upon me for preaching, visiting &c. and you told me to depend upon you for a support. I have fulfilled my part, though with many imperfections, I confess, but you have failed to comply with your part of the agreement, and the people I now owe, even the members of my congregation, will not take the subscription paper and collect for themselves!

Besides that class of officers in the church called ministers, I find another class styled deacons; and I am induced to think that much of the burden which should be sustained by this latter class, often falls upon the labouring shoulders of the clergy, and at any rate, the fact that the ministry of the deacons is so much neglected, leaves a grinding weight upon the oppressed preachers of the Gospel.

A preacher of my acquaintance has served one church twelve years. In doing this, going and returning, he has travelled about 4000 miles, besides visits within the bounds of the church. It is a flourishing church, composed of many individuals in respectable circumstances, and fully able to make him a reasonable compensation.

But what would you think? his compensation has amounted to 12 1-2 cents a day, and this by counting the days of actual service when he was engaged in public duty. The same preacher supplies four churches, in doing which he rides upwards of 1300 miles per annum, and during the greatest part of his vacant time he is preaching and visiting, to the almost entire neglect of his family. I could refer to other instances in which the laborers are most indefatigable, and in which nevertheless, they receive no fruit to abound to the account of those whom they serve.

I am also acquainted with deacons who seem to think that no other duty devolves on them than to hand round the bread and wine four times a year; some of them may possibly go so far as to introduce a subscription for the next year's salary of the minister, and to inquire of the brethren about them what amount shall be annexed to each one's name; when some will subscribe 25 cents, and some 50 cents, and others a little more. These little sums are seldom collected; and after remaining on the deacon's list until he becomes tired of looking at them, he will ask the preacher what he must do. He answers, let them alone, for where is the preacher that would order a suit brought against one of his brethren for 25 or 50 cents?

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